

**LEADER
AND
BENEVOLENT POLITICS**

Islamabad, Pakistan 1998

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PREFACE

Independence of the working masses has been trampled down for a long time in the exploiting society. Thus, they have waged a protracted struggle to realize their independence. In the course, the exploiting society was replaced with another and masses' struggle developed to a higher stage.

Their vigorous struggle produced the socialist society in which exploitation, oppression of man-by-man was abolished, and the working masses' independence realized.

Socialist society is the product of the masses' protracted struggle and chosen by themselves.

Socialist society is based on collectivism, and it is the society in which the working masses are its masters. Since the masses are the masters of socialist society, politics in this society should value, love and serve them.

The birth of socialist politics is an epoch-making event in human political history. Socialist politics places the working masses on the highest position and serves them. Therefore, socialist politics is fundamentally different from capitalist one. However, some socialist countries, after the establishment of socialist system did not introduce politics suited to the intrinsic nature of socialist society but followed in that of exploiting society. As a result, these

countries created contradictions and conflicts between the ruling party and the people, between the government organs and the people and demolished the mass foundations of socialist society.

In recent years, capitalism was revived in some socialist countries for they did not introduce the people's politics and enjoy their support.

That is why, it is very important to correctly understand the fundamental of socialist politics in order to develop the cause of socialism.

I would like, therefore, to write down here about the characteristics and nature of socialist society and politics, with special reference to the Korean-style socialism.

CHAPTER I

SOCIALISM-PEOPLE'S SOCIETY

All things in the universe change and develop according to their inherent laws of motion.

Society develops in accordance with its law. No force can check this development.

Social movement has something in common with natural motion in that it is also a material movement. However, the former has its peculiarities. In other words, social movement cannot be fully explained with the general law of natural motion.

Nevertheless, the preceding philosophical thoughts explained socio-historical movement on the basis of the general law of material world. They regarded man only as a part of material world.

Marxist philosophy said: Society develops according to the general law of material world. Therefore, the replacement of the production relations corresponds to the development of social productive forces. In this way, the old society is shifted with another new society, i.e. socialist society.

According to this theory socialism had to be won first in the countries where productive forces developed highly. However, the reality was different. The first victory of socialism was in Russia where capitalism was underdeveloped. Later socialism could see its victory in colonial or semi-colonial countries, not in developed capitalist ones.

The capitalist countries have great contradictions between productive forces and production relations, but socialist movement is slow in action and defending and glorifying socialism shows that social movement does not take place according to the solution of the contradictions between productive forces and production relations.

It is a general law of material world that the new wins victory in the struggle between the new and the old. It is an immutable law.

Marxism mated social movement with material motion. Thus, it could not fully explain the development of social movement.

In nature, the motion takes place spontaneously through the interaction of material elements, which exist objectively. In contrast, social movement is caused and developed by the volitional action and role of the subject.

The Juche idea explains the development of social movement on the basis of the volitional action and role of the subject. This idea says the subject of social movement consists in the masses of the people. Without the masses,

there would be no social movement itself, nor would it be conceivable to talk about historical progress.

Socio-historical movement takes place according to the desire and demand of the working masses, the subject of this movement. In addition, human society develops in the direction of realizing their independence. It is an irrevocable law of historical progress.

The history of human society ever since its division into hostile classes has above all, been a history of the struggle to realize independence for the working masses.

The destruction of slavery society, the first class society in human history and replacement with feudal society was due to slave revolts; the destruction and replacement of the latter with capitalist society, another exploiting society was due to the struggle of the serfs. However, the masses' struggle brought about only a replacement of the chains of slavery with feudal fetters, which in turn were replaced with the yoke of capital, not the abolition of class domination and oppression itself.

Through the replacement of exploiting society by the masses' struggle, the ruling circles resorted to more cunning method of exploitation and suppression.

Capitalist society abolished the feudal status system but made the working masses the slave of capital. Bourgeoisie exploited and oppressed with more cunning method. Capitalism is the last exploiting society which tramples upon the masses' aspiration and demand for independence. It is a

violently oppressive system, which combines class domination with national oppression.

In this society, the masses' struggle could not realize their independence completely. The masses could not also raise their demand for complete independence, for they were not awakened ideologically and consciously.

In class society, the masses cannot realize their independence completely. The ruling circles in exploiting society try to exploit the working masses through various means and ways. They oppress and suppress the masses' struggle for political rights, reduction of working hours and pay hike.

To seek high profits is the only purpose of the capitalists. For it, they pacify and paralyse the working masses' struggle for independence. The fiercer the masses' struggle is the more cunning methods and ways the capitalists resort to.

However, where there is exploitation and oppression there is always resistance. The working masses continue to struggle for their trampled down independence. Their organizational unity becomes stronger with their ideological awakening.

The working masses' independence can be realized only in socialist society. Socialism abolishes exploitation of man-by-man completely.

Human history is the history of the people's struggle for independence. It is a natural truth that human society develops in the direction of realizing their independence.

People's independence can be achieved only in socialist, communist society. It is, therefore, a law of historical progress for humankind to build socialism.

Since the working masses are the subject of social movement, social movement cannot take place nor historical progress be thinkable apart from the masses.

Social movement aims at realizing the masses' aspiration and demand for independence.

Independence is an attribute of social man who is desirous of living and developing in an independent way as master of the world and his own destiny. On the strength of this quality, man puts everything at his service and propels social movement.

In order to build an ideal society in which their independence is fully realized the masses are ceaselessly struggling. The age-long, ceaseless struggle of the masses for independence can win its ultimate aim by building socialism.

Socialism is the society that ultimately abolishes exploitation and oppression of man-by-man and realizes the working masses' aspiration for independence. It is an ideal of the working class and a society that favours the interests of the other working masses.

Socialism is the society that is taken by the masses themselves and the society in which the masses are its masters. Thus, it is a law-governed process that humankind

advances along the road of socialism. No force in the world can check this advance.

The creative ability of the masses propels social movement. By virtue of this creative ability, the masses transform nature and society to be more useful and beneficial to them by changing the old and creating the new.

Needless to say, society too, belongs to the material world, so the universal laws of the material world operate in it. But society has its peculiar laws of motion, which differ from those of nature. Contrary to natural motion, socio-historical movement has a subject, the working masses. This movement is inconceivable without the function and role of its subject.

Human history has developed through the volitional action of the subject, the masses. They produce all social wealth by their hands and advance history by their struggle. Human history shows that the masses' wisdom and ability to realize their independence are unlimited. But they could not realize their complete independence in exploiting society.

Their independence can be realized only in socialist society. This is the society in which the working masses become the masters first in history. In this sense, socialist society is the people's society.

His Excellency **Kim Jong Il** said:

"Socialist society is a society in which the popular masses are the masters; it is a society which is developed

through the creativity of the popular masses that are united as one."

The essence of a society was in the past considered on the basis of economic relations, owners of means of production and production relations. This consideration prevents the building of society suited to man's attribute.

To understand socialist society correctly it is imperative to consider it with the main stress on man, the working masses.

The fundamental difference between socialist society and all the exploiting societies in human history is that the former is developed on the basis of collectivism, a social attribute of man.

The essence of socialist society lies, first of all, in the fact that the popular masses are the masters of the society.

The progressiveness of a society is defined by its masters.

Since the masses of the people are the subject of social movement and creator of history, they must be naturally the masters of the society.

The popular masses mean the social collective that includes the working people and other classes and circles that contribute to social progress. And those, who have the idea of loving their country, nation and people, will be the members of the masses. Thus, the most progressive society is a society in which the popular masses are the masters.

But the masses cannot be the masters in all societies. In exploiting society, a handful of exploiting class plays the role of master. This class does not make any contribution to social progress but hinders it.

All the exploitative societies are reactionary, anti-popular society in which the masses do not hold the position of masters.

Capitalist society is the most reactionary one that oppresses and exploits the masses, the creators of history.

Socialist society makes the working masses its masters. Thus, the politics is introduced in the interests of the masses and everything in the society serves them. In other words, socialist society transforms and develops nature and society to meet the masses' desire for independence and their fundamental interests and makes everything serve the people, the masters of the society.

Since all the wealth is produced by the working masses, it is natural that they become the masters of everything in society.

The popular masses are most powerful beings in transforming nature and society.

Strength and wisdom of an individual is limited but the masses' strength and wisdom is unlimited.

If there is any almighty being in the world it is only the popular masses. All the wealth is produced by the working masses from the old time to modern age. Because of the

inexhaustible strength and wisdom of the masses, history has been developed and all the wealth produced.

It is the popular masses, not the ruling exploiters, who transform nature and produce material wealth.

The masses transform society, too. They are deeply interested in social progress but the reactionary exploiting class tries to maintain and consolidate the old system. They prevent the social movement of the masses for social transformation in various ways and means.

Since the masses produce all social wealth and transform society itself, they must become the masters of the wealth and society. But they are deprived of all the wealth and the position of masters by the exploiting class in exploitative society.

Only in socialist society, can the masses hold the position of masters and play such a role. Their desire is to take the position and play the role as masters. Therefore, independence is the man's life and soul, and the master's position and rights are basic conditions that decide the destiny of the working masses.

Since they are the masters of the state and society, the popular masses should hold the position of masters and exercise their rights in all fields of social life such as politics, the economy and culture.

Politics, the economy and culture are three domains of man's life.

To defend and realize the masses' independence, they should, first of all, be the masters of politics. This is the fundamental condition to be masters of the economy and culture.

To be masters of politics means to take the state power in the people's hands, take part in political life and establish a people's government representing their interests. All the policies of the government should thoroughly reflect the masses' desire and demand.

The correctness of a government policy depends on the fact that it correctly reflects the masses' demand for independence.

It is most important to work out all the policies by one's own judgement and decision. If one follows others' good experiences dogmatically, he may commit Left and Right deviations and work out the wrong policies against the interests of his people.

Dogmatism and flunkeyism may bring about serious turns and twists in revolution and construction. In grave case revolution and construction may be stopped.

Communist parties and socialist governments should, therefore, go among the working masses and listen to their desire and demand to work out correct policies.

The popular masses are the teachers and the reality in which they live is the school. Just as the students learn at schools so the socialist parties and governments listen to the masses' will, demand, and learn the experiences from them.

Socialism is a society in which the masses are the masters. Thus, the consolidation and development of socialist system means to transform it suited to the masses' will and demand for independence. By doing so, socialism can enjoy trust, support and love from the masses.

The leading officials of the socialist parties and states should, above all, go among the working masses to understand the realities correctly and regard it as their first and foremost task to meet the masses' demand for independence. In this way, socialist politics will be genuine politics for the people and serve them faithfully.

Economic life is the basis of the people's social life.

Man's independent and creative life is ensured and guaranteed by economic life.

Economic system, particularly, ownership of means of production decides whether the working masses become the masters or not.

Although the working masses produce all social wealth in any society, they cannot be the masters of the economy in exploitative societies because they have no means of production. Therefore, the masses who are desirous of building a new society without exploitation and oppression should, first of all, be the masters of means of production in economic life.

This aim can be only realized in socialist society as all means of production belong to the society. On this basis, the

masses can lead an independent and creative life as true masters in the economy.

But the ownership is insufficient to make the masses genuine masters of the economy

Management of the economy, labour system and distribution system are important for the masses to develop the economy in conformity with their desire and demand for independence.

It is important for the masses to become masters of the economic management. Since the means of production are socialized, the management should be naturally done in a collective way according to the characteristic of the ownership.

The owner of means of production is precisely the manager, unless the owner has, right to manage the means of production it is impossible to say that he is the owner.

Since the means of production belong to the working masses in socialist society, they should manage them and run the economy in a collective way.

In the management of the socialist society, the guidance of the party and state should be combined with the will of the masses.

The party and state must introduce collective economic management system.

Collective management means the participation of the broad producers in economic management in order to enhance their responsibility and role in production.

The participation of the broad masses in economic management enables to develop socialist economy rapidly and provide them with rich material life.

Labour is very important in man's economic life. Labour is the source of all material and cultural wealth and brings up man into a powerful being.

The right to work is one of the basic rights of man. This is an important factor to decide the progressiveness of social system.

Socialism is the people's society. So the working masses try to develop it through their creative labour. The working people work hard for the society and collective, for the country and themselves.

In socialist society, everybody has a stabilized job according to his or her ability and desire.

But in capitalist society, unemployment is rampant. Thus, the right to work is precisely the right to existence. Therefore, the capitalists use unemployment as a lever to increase productivity and exploit the labour power at a cheap cost.

Socialist society develops technology and science to free the working people from hard and difficult labour. In this society, distribution is based on the quantity and quality of work done by each worker. This principle is an expression of the transitional character of socialist society.

Socialist parties and states regard it as their fundamental activities to serve the people and provide them

with an equal, happy life. Thus regardless of the working people's distribution socialist states introduce a universal free education and medical care.

Since socialist state is responsible for the people's life, there are no unemployed workers, no beggars and no wandering children.

The people's demand for economic life is met by the development of productive forces in socialist society. All of them are leading a happy life pulling and helping each other freed from worries about food, housing and clothing.

Ideological and cultural life is an important domain in human life.

Through ideological and cultural life, man fosters his ideological consciousness for independence and creative ability and possesses noble spiritual and moral traits.

The working people are not only creators of ideological and cultural wealth but also enjoy it in socialist society. They are the masters of socialist society. Therefore, the masses should fulfil their responsibility and play their role as the masters.

Together with political life, ideological life is significant in man's social life.

Man's character is decided by his ideological consciousness that plays a decisive role in his activities.

The confrontation between progress and reaction, between revolution and counter-revolution is always based on ideological conflict.

Socialist ideological life is based on the revolutionary idea of the working class. Ideological consciousness reflects class interests and demand.

Proceeding from the nature of socialist society there only exist the revolutionary idea of the working class in the whole of society. Of course, there remain yet some remnants of outdated ideas and continues the ideo-cultural infiltration of imperialists in socialist society. Therefore, the only domination of the revolutionary idea of the working class cannot be easily achieved. But it is a law- governed process that one idea dominates socialist society where the socio-economic foundation producing outdated ideology was abolished and class contradiction disappeared.

Imbuing the whole of society with the revolutionary idea of the working class can be successful through the ideological education of the entire members of society by the socialist party.

The government party in socialist society should always give priority to ideological education. If neglecting it, socialist system would be collapsed.

The recent historical lessons in some countries show it well. When they won victory in socialist revolution, their economic and military capabilities were very weak. But the popular masses valued socialist system and had a firm belief in socialism. So they could smash anti-socialist manoeuvres of the reactionary forces, home and abroad and firmly

defend socialist system. They overcame all the difficulties with the firm confidence in socialism.

However, they lost the valuable gains of revolution, i.e., socialist system in a morning, though they had stronger economic and military powers than before, because the masses had lack of confidence in the socialist cause. This shows how important ideological education is among the masses.

The destruction of ideological position leads to the destruction of economic and military positions of socialism.

Recently His Excellency **Kim Jong Il** issued a famous work, *"Giving Priority to Ideological Education Is Essential for Accomplishing Socialism"*.

In his work, he stressed that the collapse of socialism in some countries was due to the neglect of ideological education among the people.

As seen above, ideological education is very important in building socialism. That is why the political parties that lead the struggle for socialism should always give priority to ideological education.

Cultural life is important in man's social life.

Through education, man can acquire high knowledge and increase his creative ability.

Socialist society should introduce an advanced educational system in accordance with the working masses' will and desire.

The government party of socialist state brings up the people into reliable builders with creative ability through the compulsory free education, and with the development of the country's economy, it extends the period of compulsory education.

For adults the socialist state establishes partial time high educational system. Thus, the working people can learn in high educational institutions while working.

Socialist society provides the working masses, the creators of culture with all conditions to lead rich and abundant cultural and emotional life.

Socialist society is based on collectivism. In this society new social relations among the people are formed. All the members of the society devote themselves for the country and nation pulling and helping each other.

The government party and state in socialist society are the representative of the people's interests the organizer of their creative abilities, the protector of their destiny and the householder responsible for the people's life.

The leader elected by the people as the head of the state and party is the householder of the great socialist family and father of the people. He makes the masses masters of the country and turns the whole of the country into a great harmonious family. Therefore, the popular masses hold him as the great fatherly leader. Socialist society should transform everything in society suited to the aspiration and demand of the people for they are the masters of the society.

Political power can be said fundamental question in social revolution, because it decides the direction of transforming all the fields of man's social life.

In exploitative society, the people's desire and demand could not be realized and met by the ruling classes. That is why, in order to meet their demand the popular masses should overthrow the exploiting ruling institutions and establish a genuine people's government.

Socialist government represents the interests of the broad masses.

The first socialist power was the Commune of Paris, then Soviet in Russia. The latter was the government of the working class, poor and hired peasants and soldiers.

In highly developed capitalist countries, there exist mainly two classes; working class and capitalist class. But underdeveloped countries have not only abovementioned two classes but also peasant and landlord classes, for there remain yet feudal production relations. It is the working masses who create social wealth and develop society.

Although either the Commune of Paris or the Soviet were the advanced people's governments in which the working masses, the creator of history, were the masters, they did not completely represent the interests of the entire classes and strata aspiring after socialism.

Middle class, i.e. small and medium merchants and manufacturers, and intellectuals exist in society. They take part in producing social wealth.

Intellectuals serve the ruling class in capitalist society, but, on the contrary, serve the workers and farmers in socialist society. It is imperative to make those contributing to social progress the masters of the society.

Social relations change and develop through the social movement. Social movement takes place for the realization of man's independence. This is the reason of social movement clarified by the Juche idea. Thus, all the classes and strata who take part in social movement must become masters of a new society.

Who takes part in social movement most actively?

Who will be the leading class in social movement?

It is the working class who has greatest interest in it and participate most actively.

After the socialist victory, the working class does its best to consolidate and develop the established system. Thus, the working class becomes the basic class, the leading class in socialist society. But socialist society is not a society only for the working class.

Socialist society champions the interests of not only the working class but the broad masses of the people including farmers and intellectuals. Thus, the working class, farmers, and intellectuals are the masters of socialist society.

The people's government of the DPR Korea is a genuine one. The broad working masses take an active part in the people's government. It is based on the worker-peasant

alliance led by the working class and the democratic national united front including the people in every walk of life.

The democratic national united front comprises not only the workers and peasants but intellectuals and national capitalists, petty bourgeoisie and religious-men who love the country and nation.

Since the broad masses take part in exercising state power, the establishment of socialist system and government's policies have accorded with their interests.

Socialist transformation of production relations is fundamental in consolidating socialist system.

Since the Soviet relied on the working class and poor and hired peasants, it isolated the middle peasants and confiscated the rich peasants in the countryside. As for the intellectuals, the Soviet introduced the policy of temporarily utilizing them until new intellectuals of the working class origin were cultivated. It also regarded national capitalists, landlords and religious-men as the target of revolution.

But the people's government in DPRK entered into alliance with the middle peasants and transformed the rich peasants into socialist working people according to the principle of voluntariness. It educated and transformed the old intellectuals while cultivating the intellectuals of worker-peasant origin. The people's government regarded the national capitalists, religious-men and landlords, if they had national conscience, as the members of the nation and actively participated in building a new society.

Man's independence can be realized only when sovereignty of the country and nation ensured.

Loving the country and nation means valuing the sovereignty of the country and nation and struggling to achieve it.

People's social class influences their actions, but it does so through their ideological consciousness. Even people of an undesirable class origin, if under revolutionary influence, can contribute to revolution.

It is only the working class that has strongest confidence in socialism and is interested in socialist cause. Thus only the working class fights to the end to accomplish socialism.

Socialism is a society that realizes not only man's independence but country and nation's independence. Therefore, man whose life and soul is independence has different interests according to his social class. That is why all the people aspire after socialism.

The popular masses have an age-long desire to enjoy an independent and creative life to the full in a society, which is free from exploitation and oppression. In order to realize this desire, they have struggled, shedding their blood, against their oppressors. They have established a socialist society by overcoming all the trials that faced them.

Socialism is a new social system, which differs fundamentally from all the exploitative societies that have

existed in human history. As such, it has to blaze a trail despite fierce struggle against the class enemies.

Mankind's advance along the road of socialism is a law of historical development, and no force can ever check it. Socialism, which has been established to meet the people's desire for independence and the requirements of the times, derives its unconquerable might from the masses' support for it and their confidence in it.

The more support it enjoys, the more advanced it is and the more unconquerable might it has.

In this sense, capitalist society is for a handful of capitalists, but socialist society is for the broad masses of the people. Thus, the latter is superior to the former.

Korean-style socialism is a popular masses- centred one in which the masses are the masters. This society values them most and makes everything serve them.

CHAPTER II

MODE OF SOCIALIST POLITICS

His Excellency **Kim Jong Il** said:

"As socialist society is a society where the popular masses are the masters of state and society, it must be managed in a new, socialist way that makes the popular masses its managers."

Every social system has its mode of politics suited to the society concerned. On the basis of this mode of politics, the society is run and managed. How to manage and operate society is of significance in social existence and development.

Correct management and operation enables to consolidate the social system and demonstrate its superiority. It is like an excellent operator at the best machine.

How to manage and operate socialist system is an important question, which arises after the establishment of socialist system.

The popular masses are the masters of state and society in socialist society. If they do not manage society in conformity with its socialist nature, the masses cannot hold the position of masters and play their role as such, nor can they give full play to the superiority of socialist system and promote socialist construction successfully.

Previous working class theories did not mention about the socialist method of management and operation, mode of socialist politics.

In his work, "Immediate Task of Soviet Government", Lenin advocated the intensification of calculation and statistics, discipline and dictatorship in managing and operating Russian society, and the one-man management by the director in the economy.

This shows the method of management did not free from that of exploiting society and failed to place the masses, the masters of state and society, on the position of managers.

The working masses are the masters of socialist society. So the mode of socialist politics should coincide with the nature of socialist society. Preceding from the social nature the mode of socialist politics must, first of all, make the masses the masters of politics. The government party and state and other social organizations should faithfully serve the masses.

Socialist state is a new type of political power, the mission of which is to coordinate the masses' independent and creative activities and all the fields of society.

For this purpose, the ruling party and socialist state must establish a new method of popular politics in all fields of social life.

Since it defined state power as a weapon of dictatorship for class domination, the preceding theory identified the

essential difference between the government of exploiting classes and socialist one as lying mainly in the difference between their class character, and it considered that socialist state would wither away once class domination was unnecessary after a classless society was built.

The unified leading function of the socialist state should be further intensified as the building of socialism progresses.

In socialist society, the popular masses should occupy the position of the masters and exercise the rights as such. It is because master's position and role is the basic condition to decide the masses' destiny.

In socialist society, the people are the masters of the government and they are responsible for politics. The socialist government must conduct all its activities to meet the people's desire and interests'. Thus, its officials must mix well with the people, share joys and sorrows with them and rouse them to accomplishing socialism.

Politics is of decisive significance in man's social life. Without independence in politics, it would be impossible to talk about independence of man and nation.

Maintaining independence in politics means upholding national independence and sovereignty of the people, defending their interests and conducting politics by relying on them.

The main thing in politics is to formulate policies and implement them by the state itself in accordance with its

decision. It can be said that independent politics consists in formulating and implementing all policies independently. Yielding to foreign pressure and tolerating foreign intervention in politics would make it impossible to maintain principle and consistency and meet the masses' desire and interests.

The imperialists are now interfering in internal affairs of other countries under the disguise of "human rights".

Human rights cannot be thinkable apart from the sovereignty of the country and nation.

Human rights can never be ensured to the people under the foreign intervention and domination.

Human rights are the independent right of the people to exercise in all fields of social life such as politics, the economy, ideology and culture.

Political independence is precondition for achieving self-sufficiency in the economy and self-reliance in defence.

Self-sufficiency in the economy is a material basis for political independence. Economic dependence results in political dependence.

For economic self-sufficiency, an independent national economy must be built. Such an economy makes it possible to develop the productive forces quickly by utilizing the nation's natural resources in a rational and integrated way, improve the people's living standard continuously, strengthen the material and technical foundations of socialism and increase the nation's political, economic and military

power. It also ensures the exercise of complete sovereignty and equality in political and economic affairs in international relations and contributes to strengthening socialist forces. Self-reliance in defence is a fundamental principle of an independent sovereign state.

Imperialism is a constant cause of war. The imperialists rely on political, economic and military subjugation in order to achieve their ambition to control other countries.

In such circumstances, it is imperative to have armed forces capable of defending the country. It is also necessary to establish a defence system involving all the people and the whole country.

Independence, self-sufficiency and self-reliant defence guarantee the sovereignty of a country and nation and independence of the working masses.

The cause of socialism is for the popular masses and by themselves. Therefore, they must perform their responsibility and duty as the masters in consolidating and developing socialist society.

Unlike in capitalist society where the masses are exploited and oppressed, in socialist society where they are masters of everything, it is essential to rely on their high political consciousness and revolutionary enthusiasm.

For successful building of socialism, political work aimed at educating and rousing the people into action should be given priority over all other work.

Giving precedence to political work is a demand arising from the essential nature of socialist system. The decisive factor to develop socialism lies in the masses' ideological consciousness of independence and their revolutionary enthusiasm and creative activeness united firmly around the party and the leader.

The essential superiority of socialist system lies in the fact that the popular masses who have become the masters of everything consciously work in firm unity for the country and people, for society and collective. Only when the main stress is placed on the political work, will it be possible to stimulate the masses into demonstrating conscious enthusiasm in work with a correct position and attitude as befitting the masters of the country.

Capitalists wield money and violence to make the working masses their servants in capitalist society. It is because the interests between the capitalists and the masses are contradictory. Thus, the former resorts to that method.

In socialist society, however, that method cannot be applied. Bureaucracy, which was a ruling method in exploitative societies, cannot be permitted in the activity of the socialist government, which serves the people. If it is permitted, it would blunt the masses' independence and creativity, divorce the party and government from them and prevent the advantage of socialist system from being demonstrated to the full.

Socialist state should enhance the creative power of the masses, the masters of the society.

The masses are always creators of social wealth. The successes of socialist revolution and construction depend on how to bring up the masses into powerful beings. Making the masses powerful beings means to enhance their ideological consciousness of independence and creative ability.

The creative ability of the masses increases only when they master deep knowledge on society.

The desire of the masses to become independent and creative social beings can be realized only in socialist society through the universal compulsory education. The aim of socialist pedagogy is to bring up all the members of society into powerful beings with high virtues, deep knowledge and strong body.

Since the popular masses are the masters of socialist society, they are leading happiest and worthwhile life in this society.

Socialist state directs all the material wealth to the people's well-being. The state produces more material wealth and distributes them to the working masses in a planned and proper way. With the development of the productive forces, the people's life becomes richer and richer.

People's happy life is expressed in their dignified socio-political integrity enjoying the love and trust of the social collective.

Man lives in social collective. So man regards collectivism as his social nature.

Collectivism is one of the intrinsic characteristics of the working class. It is the basis of social life in socialist society where the working people are closely united and strive to attain common goals.

Life of mutual love and cooperation is a collectivist way of life conforming to the social attributes of human beings. It holds an important place in the true life of man along with independent and creative life. The life of people who love and help each other is a true life of human beings.

What makes men different from animals is that they are social beings with independence and creativity living in a community. So they should love the community and their comrades, place the interests of the collective above their own and help and lead each other forward. Such a collectivist way of life is a true life in consonance with human nature.

People want to live an independent and creative life. The collectivist way of life guarantees this life in socialist society. People do not want to live a solitary life isolated from others, but desire to live in a harmonious way. Life in isolation is an agony and misery. People want to share pleasure with each other and jointly overcome misfortune and anguish. So the life of love and cooperation among the people is most worthwhile and happiest life in socialist society.

Socialist system and social relations among the people develop on the principle of collectivism. The essence of the relationship between people in socialist society is comradely cooperation and unity.

On the basis of such relations among the people socialist politics is the politics of love and trust. It is the essence of socialist politics.

The mode of bourgeois politics is the cunning politics of oppression and exploitation, but the mode of socialist politics is the politics of love and trust, the benevolent politics.

Socialist politics is the politics to serve the people. The introduction of socialist politics depends on the people's leader.

The leader who has noble virtues can only introduce the working masses-centred politics, the benevolent politics.

I can take an example of such politics in DPRK.

Korean socialist system is the best of all social systems, providing as it does an independent and creative life for the popular masses. The Korean people's desire to lead an independent and creative life to the full, free from every manner of enslavement and bondage, is being brilliantly realized in all aspects of their political, economic, ideological and cultural lives.

Political life is of decisive importance in social life. Only when they participate in political life as masters of the state

and society, can the popular masses lead an independent and creative life.

It is President **Kim Il Sung**'s motto to "believe in the people as in Heaven".

The great leader His Excellency **Kim Jong Il**, inheriting his idea, has developed the politics of love and trust, the benevolent politics.

The Korean people occupy the highest position as the masters of the country. As the masters of political power they are enjoying true political rights and freedom and leading a worthwhile political life.

Power is the political right of command over the entire members of society to champion the common demand and interest of a certain class or society. It is a basic factor to define man's position and role.

Motivated by the idea of "believing in the people as in Heaven" President **Kim Il Sung** a long time ago proposed the original line of a people's government and led the Korean people to build their government in accordance with their will. The people's government established by the Korean people in accordance with their will is a genuine people's government of which the working class and the broad working masses are the masters and which firmly champions the interests of the people.

In DPRK, where the people are the masters of the government, all the working people, as equal members of society participate in all aspects of the exercising of state

power and state administration with the attitude befitting masters and equal political rights, and they are freely conducting socio-political activities.

Korean socialist society is a genuinely democratic society, which fully provides the people with true political rights and freedom. By nature, socialism cannot be separated from democracy. Only socialist democracy is true democracy.

The popular character of socialist democracy and the anti-popular character of bourgeois democracy are manifested with regard to human rights. In Korean socialist society, which regards man as most precious, human rights are fully guaranteed by law; not a slightest practice infringing upon them is tolerated. In DPRK, full rights for the people are guaranteed, ranging from the rights to employment, food, clothing and housing to the rights to education and medical care. No other such country can be found in the world.

Socialist society is an organized society based on collectivism, and social organization is guaranteed at a high level by socialist law.

People's democratic rights and freedom are ensured by socialist law and good social order.

In DPRK all the laws are enacted in accordance with the people's demand and interests. If necessary, new laws are enacted and old ones amended or abolished.

The Democratic People's Republic of Korea continues to strengthen the people's government, enhance its functions and role, establish more thoroughly the attitude of observing socialist law and the democratic way of life and thus give free rein to socialist democracy. People's government organs try to fulfil their mission and duty honourably as administrators responsible for the people's life.

People participate in a political life in society through not only the government but also political parties and social organizations. If they are to become the genuine masters of politics, the masses of the people must not only be masters of the state power, but also lead a political life in parties and other organizations as befitting masters.

The importance and role of political life in parties and social organizations become greater in socialist society because this society is a society in which the leader, the party and the masses make up a socio-political organism.

In socialist society, people can preserve their socio-political integrity and maintain close ties with the leader only when they lead a political life in working-class party and political organizations. The Korean people regard it as valuable to lead a political life in the party or social organizations led by it, and participate willingly in its activities. Everyone exercises his rights and performs his duties on an equal basis in political organizations.

Democratic suggestions made by the working masses through their organizations are incorporated into the state

policies, and it is on the strength of their creative initiative that these policies are carried out.

The party and social organizations in DPRK form a school for educating and training the working masses. Through their politico-organizational life all the members of society digest the leader's revolutionary ideas as their political pabulum, and they train themselves with the help of their organizations and comrades.

In DPRK all the people are fully equipped with the Juche idea and, rallied rock-solid behind the party and the leader, promote their valuable socio-political integrity; this would be totally inconceivable if they did not lead a revolutionary politico-organizational life.

The Korean people are leading a best economic life. Economic life constitutes the basis of social life. An independent and creative life of people is guaranteed by free and prosperous economic life.

The superiority of the Koreans' economic life is expressed in the fact that they are masters of their economic life.

Since the popular masses are the masters of their own destiny they must be the masters of their economic life.

Whether the masses become the masters of their economic life or not depends upon the economic system of society, the system of ownership in particular. The popular masses create social wealth in exploitative society, but they are not the masters of this wealth because they have been

deprived of the means of production by a handful of exploiting class.

In socialist society, the social ownership of the means of production holds undivided sway and, on this basis the masses have become the genuine masters of their economic life and enjoy an independent and creative life.

The imperialists, loudly advertising the "advantages" of private ownership, are urging socialist countries to abandon social ownership and revert to private ownership, but the reactionary nature of private ownership system was proved a long time ago in history.

Only in socialist society based on social ownership can the popular masses enjoy an independent and creative life as the genuine masters of society. Socialist economy in which the masses own the means of production must be managed by the masses themselves.

The establishment of the Taean Work System created by President **Kim Il Sung** satisfies the requirement. This is the best form of economic management whereby socialist economy is managed by the masses themselves and displays the masses' creative ability to the full. Taean Work System is an economic management system suited to the intrinsic nature of socialist society in which the economy is managed by the masses themselves under the collective guidance of the party committee. The superiority and vitality of this work system have been clearly demonstrated in practice.

The best economic life of the Korean people is found in their creative labour.

Creative labour occupies an important place in economic life. Through labour man creates material and cultural wealth he needs in his life and, in this course, trains himself into a more powerful being. Therefore, the right to labour is one of the basic rights man should enjoy as the master of society. It is also an important factor defining the progressive character of social system.

The DPRK grants the working people the full right to labour. They are provided by the state with stable jobs in accordance with their abilities and aptitude. The word "unemployment" has no place in the vocabulary of the Korean people.

In particular, DPRK has carried out technical revolution vigorously. It frees the working people from hard labour.

Providing people with an equitable and affluent material life is a major requirement of socialist economic life. It is guaranteed for the masses only by the popular policies of the working-class party and the socialist state.

Thanks to the popular policies then, people are provided by the state and society with all practical conditions they need for adequate food, clothing and housing and enjoy an equal happy life. They are supplied by the state with provisions virtually free of charge and receive the benefits of free education, free medical care and all the conditions they need for economic life. The popular policies of socialist

Korea are eloquent proof of the advantages of Korean socialist system, which is centred upon the popular masses.

Ideological and cultural life is an important aspect of social life. Through this life people develop their independent ideological consciousness and creative ability, satisfy a variety of their cultural and emotional needs and acquire noble mental and moral traits.

A major characteristic of ideological and cultural life in socialist society is that the working masses not only create mental and cultural wealth but also own it and enjoy a noble ideological and cultural life.

Since the masses are the masters of socialist society, the working-class party and the state must act responsibly to provide them with the conditions they need to lead a sound and rich ideological and cultural life.

Korean socialism provides the people with best conditions for their ideological and cultural life. This is the best system, and it accords with the requirements and aspirations of the popular masses. It is a major characteristic of Korean socialist system.

Ideological life, along with political life, is very important to people in their social life. Ideological life in socialist society is based on the revolutionary ideas of the working class.

The intensification of education in the Juche idea leads the people to equip them with this idea and the whole society to imbue with this single ideology. Thus the popular

masses are fully displaying the revolutionary spirit of working with devotion for the party, their fellow people, society and their collective. This is true nature of the DPRK's ideological life.

In providing independent and creative life for the people, it is important to meet their cultural requirements. Korean socialist system of cultural life is an advantageous one for satisfying their cultural requirements. In DPRK, a universal eleven-year compulsory education system is in force and higher education is developed, so that the younger generation are being trained as good national cadres, as builders of socialism. Under a well-organized education system while working, the working people are cultivating their creative talents and improving their political and practical qualifications steadily.

Since socialism is for the masses of the people socialist political, economic and cultural systems should be established and developed in conformity with the masses' independent demand and creative ability.

The progressive character of political system is expressed in the fact whether the popular masses, majority of population can take part in political life or not, whether the political system represents their interests or not.

Economic and cultural systems are defined by political system. Their progressive nature is also found in the fact whether the masses hold the position of masters or not, whether they receive many benefits from them or not.

The development of the economy can increase the salary and wages of the working people. But this cannot show the progressiveness of social system. The question is to whom and for whom the material and cultural wealth is distributed and used.

In socialist society all the material and cultural wealth is used for the well-being of the working masses. Therefore, they have great interest in developing the economy and creating more wealth.

But in capitalist society the reality is different.

Society develops through the creative activities of the masses. When the masses' ideological consciousness enhances their creative activities become more active, thereby society will develop rapidly and the production of wealth increases.

That is why socialist society in which the people are masters has more possibilities to quickly develop than capitalist one. To create such possibilities rapidly it is imperative to awaken the masses to hold the position of masters and play their role as such. For this purpose, popular masses-centred socialist system should be established and the mode of socialist politics introduced.

The mode of socialist politics suited to the nature of socialist society is the mode of politics serving the masses, and in essence, the mode of benevolent politics based on love for and trusts in the people.

Korean socialism is true and genuine socialism that humanity has longed for a long time. It is an ideal society of mankind.

Because socialism serves the popular masses, the Korean people regard socialism as the cradle of their lives and of their happiness, and they entrust their destiny entirely on socialism. They are enjoying unlimited happiness and a genuine life in socialist society under the wise leadership of His Excellency **Kim Jong Il** who has introduced the benevolent politics while working with devotion to safeguard socialist system and accomplish the socialist cause.

CHAPTER III

MODEL OF POLITICAL LEADER OF SOCIALISM

When socialist system is established, class contradictions are eliminated and relations between people are transformed from those of contradictions and mistrust into those of love and trust. In socialist society love and trust flourish in social community and between its members and among the individuals; they are demonstrated in the most sublime form between the leader and his men.

When all members of society proudly maintain their socio-political integrity with the result that the leader and his men, the party and the people are all tied by love and trust and the whole of society has been transformed into a socio-political organism, their life is most worthwhile and beautiful. The society that has realized this is a most solid and dynamic society.

Socialism centred on the masses fully embodies comradely unity and cooperation, the relationship of love and trust in all spheres of social life. It transforms politics into politics of love and trust.

Love and trust constitute the essence of socialist politics, where the masses of the people have been transformed from objects of politics to the masters of politics. We call politics of love and trust, benevolent politics.

Although the imperialists embellish bourgeois politics and sling mud at socialist politics, clamouring about things like the "multi-party system" and "parliamentary democracy", black cannot be made white. Bourgeois politics, as a Plutocracy, are the harsh and crafty politics of oppression and plunder.

Since socialist society is based on collectivism and the working masses are the masters of society the traits of the political leader play a decisive role in introducing socialist politics, benevolent politics.

His Excellency **Kim Jong Il** said:

"In order to realize genuinely benevolent politics in socialist society, a political leader who unfailingly loves the people must come forward."

A political leader of socialism should be a master in leadership but, first of all, he must be a man of virtue who loves the people boundlessly. This is simply because socialist politics is, in essence, benevolent politics.

A political leader without virtue cannot introduce benevolent politics. Since socialism is based on benevolent politics, a statesman without virtue cannot be a political leader of socialism.

A socialist leader should possess literary and military accomplishments, noble virtue and courage. First importance is noble virtue.

An incompetent political leader may bring about a delay in the development of socialist society, but one who has no virtue may betray the people and even lead socialism to ruin.

It was proved in ex-socialist countries. Thus, it is most important to elect the statesman who has noble virtue and deep love for the people as the political leader of socialism.

If politics of love and trust are to be exercised in socialist society, the socialist party in power must be built into a motherly party.

The working-class party is the leading political organization of society; accordingly, the way the state organs and all other organizations in socialist society serve the people relates to how the party is built. Building the party as a motherly party is a prerequisite for making state organs and all other organizations into servants of the people.

Building the party as a motherly party means that the party should become a genuine guide and defender of the people, which takes meticulous care of the destiny of the popular masses under its charge, just as a mother deeply loves her children and looks after them warmly.

In the past the party was regarded mainly as a weapon in class struggle. The working-class party should naturally

wage class struggle: however, all party activities must, to all intents and purposes, proceed from the people. It must give priority to defending the people's interests and it must fight against those who violate their interests.

Not a few parties lost the support and trust of the popular masses and came to an end in the long run. This is because they were not built as motherly parties, which take warm care of the destiny of the people under their charge. They degenerated into bureaucratic parties, which wielded power and abused their authority.

If the socialist ruling party is to be built as a motherly party, all the party members should be educated in the spirit of boundless love and sincere service of the people.

In order to sincerely serve the people, one must first think of the people before oneself and regard the pleasure and pain of the people as one's own. Loyal service to the people is a communist's sacred duty. A man who works for revolution enters the working-class party not for his self-interest, fame or authority, but to serve the people more faithfully.

Those who undergo hardship before anybody else, and put it before pleasure, and who take charge of difficult tasks on their own, while giving credit for success to others-they are the true communists and members of the working-class party. Ideological education should be intensified among the party members so that they serve the people devotedly.

It is important to thoroughly transform the cadres in a revolutionary fashion and to actively struggle against the abuse of power, bureaucracy, irregularities and corruption among them, which are the main factors that obstruct the implementation of benevolent politics in socialist society.

Socialism is opposed to all privileges. With the establishment of socialist society the privileged class disappears. As long as the people possess state power and the means of production, the privileged class cannot come into being in socialist society. But unless a struggle is waged against the abuse of power, bureaucracy, irregularities and corruption, some ill-prepared cadres can deteriorate ideologically and become divorced from the masses, and thus grow into a privileged class.

However good the policies pursued by the state may be, they cannot be carried out properly if the cadres resort to abuse of power and to bureaucracy, because all the policies are implemented through the cadres.

If the cadres exercise privileged power, act bureaucratically and indulge in irregularities and corruption, the socialist party in power will lose the support and confidence of the masses and, without their support, the party cannot maintain its existence.

The historical lesson shows that it is tantamount to digging its own grave for the socialist ruling party to tolerate the abuse of power, bureaucracy, irregularities and corruption among the cadres.

The accomplishment of the socialist cause depends on the political leader of socialism. That is why the leader, we can say, plays a decisive role in revolution and construction.

The world people can see it in DPRK.

Decisive is the leadership of President **Kim Il Sung** and His Excellency **Kim Jong Il** in building, defending and completing popular masses-centred socialism.

With the idea of "believing in the people as in Heaven" President **Kim Il Sung** had shared the sweets and bitters with the people for more than 80 years. He liberated the country from the colonial yoke of Japanese imperialism and built best socialism in DPRK. He devoted his whole life for the happiness of the People. Inheriting the President's idea His Excellency **Kim Jong Il** is working hard for the people. He regards it most honourable thing to be among the people and serve them.

In school days he put on the simple school uniforms as the other students did and went to school by street bus.

Saying that he is a son of the working people he took part in construction work and led a simple and honest life.

The virtue of a leader can be seen by his behaviour with his juniors and the common people. Generally, in the event of big promotion a man begins to assume an air of importance and superiority.

However, His Excellency **Kim Jong Il** regards the masses of the people as genuine teachers while considering himself as a child of the masses.

He did not regard him as a privileged man. He observed all the regulations and laws of the country.

It was in October 1972. At that time he worked as a secretary of the Central Committee of the Workers' Party of Korea. He was very busy, so time was very precious for him.

On the way of on-the-spot guidance his car was lack of fuel. So his driver dropped in a fuel station to refuel his car. There were many cars in waiting. It would have taken good time if the car waited for its turn. In the car His Excellency **Kim Jong Il** sat reading documents. His driver blew horn for the cars ahead to clear the way. The cars tried to make the way.

Hearing the horn he stopped reading and looked out of the window. The cars were moving aside. His driver tried to go forward. He dissuaded the driver from starting the car. "There is no exception in observing regulation. If others wait, my car must also wait for its turn. We must observe social laws and regulations."

It was October 1974, when His Excellency **Kim Jong Il** gave on-the-spot guidance to a village called Hwasan-ri in west DPRK. He shook hands with the chairman of the cooperative farm and went to the field to see the crops with him by car. He looked round the paddy fields, big and small, one by one and learnt the state of affairs from the chairman. It took long time for him to look around the fields.

As the sunset, he climbed a hill from where he could overview the village. Song of happiness and laughter was

heard from the villagers. In the past the village was a "beggars' village", but now a "village of the rich". The villagers expressed thanks to him for his concern about their farm. In the past the villagers did not have adequate means of livelihood.

His Excellency **Kim Jong Il** promised them that he would take food with them when they became rich. Now when they became rich the chairman wanted to serve him food prepared by the villagers. With smile on his face he instructed an official to have simple supper prepared in Pyongyang. But the chairman requested him to come to the village to eat supper with the villagers.

"Don't worry, chairman," he said. "Taking meal outside is more delicious. Please, I will take meal with you."

His Excellency **Kim Jong Il** led the chairman to the car in which the supper was kept. The chairman was surprised at the simple food.

Some lumps of rice-ball and two kinds of vegetable salad formed the supper. The chairman tasted a rice-ball during the post-war rehabilitation period. He never thought of such food at the time when the people's livelihood had improved.

It was the night of 16 May 1974, when a train arrived at the Paekhak station at 1 o'clock. His Excellency **Kim Jong Il** was going in that train for an on-the-spot guidance. On his arrival, the important officials rushed to the station to greet him.

Shaking hands with them he said, "I'm sorry to trouble you at this time".

The officials wanted him to go to guesthouse.

But he firmly declined their offer. "If I go there, I'll bother the workers there, too. I'll sleep in the train".

The officials were deeply moved at his popular style of not bothering anybody. They were sorry to leave him asleep in the train at the station in the midst of lots of noise caused by the running trains. So one of the officials rushed to the station office and instructed that all trains should slowly pass the station without whistle.

A few hours later His Excellency **Kim Jong Il** came out to the footboard of the train and asked why the station was so quiet, and why the trains passed without whistle.

The dispatcher replied it was done so that his sleep was not disturbed.

"Without hearing the train's whistle, how can I sleep well? The whistles mean the breath and pulse of the country. Let all the trains pass with the usual loud whistles as ever before. Then, I can sleep well", he said.

After repeated requests to the officials he returned to his compartment. Soon after the trains were allowed to pass whistling as usual.

His Excellency **Kim Jong Il** regards the working people as most powerful beings, as the teachers. He respects the people and loves them in high esteem. It is his political philosophy and his politics.

He invariably respects his schoolteachers and university professors. However, there are teachers specially respected by him. Who are they?

I would like to introduce an episode here.

It was a cold winter day in 1964.

His Excellency **Kim Jong Il** called a leading official in his office. He told the official that he drove into the city in early morning and saw many people standing at the bus stops. So he wanted the solution of the passenger service. He asked the official whether he had any solution. The official replied that he would propose it after studying the service.

His Excellency **Kim Jong Il** asked when he could receive the answer. The official replied it would take a week.

"A week?" he told. "A week is too late. How can I wait for the urgent matter in a week? If so, let's meet at 8 o'clock in the evening to see teachers for good advice."

The official thought that he would visit professors engaged in traffic transportation.

That evening he came to His Excellency **Kim Jong Il** at 8 o'clock. He waited for the official. But there was no car.

He told the official to go together with him to a bus stop where many people were waiting for the buses. The buses seldom arrived at the bus stop. Both of them got on the bus following other passengers.

In the bus some passengers complained.

"Are all the buses frozen hard with coldness? What's the matter with the buses nowadays?"

"Probably, they have 'regular leave' because of something wrong."

"If so, they must be repaired. Am I right?"

"Where is a factory to supply appendices?" complained the driver. "In bus they complain, but they neglect passenger service when the matter of appendices rises."

"Then, the main problem is appendices, isn't it?"

Hearing the complaint of the driver and passengers nobody answered. There was a silence in bus. At last the bus arrived at a complicated crossroad. The bus stopped for a while. Again the complaint began in the bus.

"It will take a long time for this bus to pass after all the cars pass."

"You are right," a woman with a baby said in anxiety. "How good if the buses pass first?"

After all, the cars run passed; the bus was allowed to pass. They got down at a bus stop in front of **Kim Il Sung** University.

The official thought they would go to the university to meet professors. But His Excellency **Kim Jong Il** walked to the bus park, not to the university.

In the park there were several decades of buses to be repaired. A few workers talked each other while repairing the buses.

"Is there any best way to repair all these buses at once?"

"It is possible, I think if big factories repair several of them respectively."

"Can't we do it by ourselves?"

"If we have a repair base with some turning and boring lathes... "

Listening to them His Excellency **Kim Jong Il** thought for a while and said to go back home.

The official was surprised at him. 'He wanted to meet the teachers. But now why not...?' He searched the time. It was 11 o'clock at night.

Next morning the official was called in his office again. His Excellency **Kim Jong Il** gave him a document saying that he wrote down his opinions to improve the passenger service.

There wrote in the document the measures: Big factories in Pyongyang should repair several buses respectively, buses should pass first before the cars at the crossroads and rational adjustment of the rush hours.

Looking at the bright face of the official His Excellency **Kim Jong Il** told that he only wrote the advice of the teachers.

Teachers' opinions... ?

Again he said that those whom they met yesterday night were the teachers whom he respected highly.

The official understood that his teachers were not famous professors and doctors, but the ordinary people such as worker, farmer, woman or repairman.

Thanks to his active measures the passenger service in Pyongyang city was completely improved.

His Excellency **Kim Jong Il** pays a special attention to the people's health.

It was December 1974, when DPRK's trader "Hyoksin" was sailing for Africa in the Indian Ocean. By the way two crew of the ship were at the door of death because of an acute illness. They had to be operated in hospital. The ship doctor did his best, but no improvement. The conditions of the patients were reported to the Government of the DPRK. Hearing the news His Excellency **Kim Jong Il** personally took important measures to save the two patients of the ship far from the country.

He ordered the ship to drop in Madras, India. He also gave detailed tasks to the DPRK Embassy to India to save the patients. Between the country and the trader the uninterrupted wireless telegrams were exchanged. Even a special plane was ready to fly for the patients.

The ship entered Madras and the two patients were removed to a hospital there for operation. At last they were recovered from the illness and continued to work at the ship.

I shall tell you another story.

There was an accident in a mine. A worker of 26 years old, who was digging out stones necessary for construction, was seriously wounded. He lost consciousness. In fact, he was like a dead man. Doctors said there was no hope to save

him. It was reported to the Central Committee of the Workers' Party of Korea.

His Excellency **Kim Jong Il** immediately took steps to save the patient's life emphasizing that he had to be rescued at any cost. He ordered the Korean People's Army air force to send a helicopter to bring the patient to Pyongyang. He also organized a powerful medical team including academicians, professors and famous medical workers.

By the way, the helicopter could not fly because of rough weather. Receiving this report he ordered again to send a large-scale passenger plane capable of flying in dirty weather.

It was May Day. So many people concerned were at home to have a rest with their families. But faithful to their leader's instruction, medical workers, ambulance drivers, pilots and others concerned came to their working place to save the patient.

More than 10 academicians and professors and decades of famous medical workers took part in the patient's treatment and 72 kinds of expensive medicine spent. 5.7 kg of blood were transfused.

As a result, the patient could recover his consciousness in 15 days and later his health was completely recovered to work again.

The DPRK introduced a universal free medical service long time ago. The patient recovered his health entirely free of charge. If we calculate the medical fees like in capitalist

countries, it would be 150 000 USD. It shows the popular policy of the DPRK Government.

In 1984 south Korea was hit by heavy flood. So 200 000 people lost their houses. At that time the south Korean authorities asked the United States and Japan for urgent help. Thus the latter sent as relief money 120 000 USD.

Comparing the figures we can see the benevolent politics of socialist Korea. When there was heavy flood in south Korea, His Excellency **Kim Jong Il** let the DPRK Government send a great deal of food, cloth, building materials and medicine equivalent to 18 million USD.

I would like to introduce one or two episodes to understand His Excellency **Kim Jong Il**'s benevolence and popular traits.

The DPRK has many triplets.

President **Kim Il Sung** said many triplets mean the prosperity of the country.

Special treatment is given to the pregnant women of triplets. First of all, they are hospitalized in the Pyongyang Maternity Hospital, regardless of their residence. When triplets are born they grow in the incubators until they are normal babies. After the triplets and their mothers leave the hospital the state looks after their life specially, too. Everything, from the clothes to food necessary to their growth, is provided by the state.

Especially the boy-triplets receive silver knives and girl-triplets gold rings sent by His Excellency **Kim Jong Il** as a gift.

When President **Kim Il Sung** passed away the whole country was in deep grief and tears.

By the way, triplets were born in a village of east Korea. Hearing the news His Excellency **Kim Jong Il** sent a helicopter to bring them to the Pyongyang Maternity Hospital.

In case of triplets, they are born mainly after 7 months of pregnancy. Therefore, most of them, if careless, die before their first cry. But in DPRK there is no such case. Thus, DPRK has many triplets. It shows again that the benevolent politics introduced in the DPRK.

Calling the children "kings" of the country, President **Kim Il Sung** provided them with best things. Following the President's desire, His Excellency **Kim Jong Il** looks after the "kings" of the country to be reliable builders of socialism. His deep concern and warm love reach all the children throughout the country regardless of their residence.

Once he gave on-the-spot-guidance to a mountainous village in the coastal area of the Korean West Sea. He saw some children walking across over the stepping-stones.

Before many officials and villagers saw the children crossing the stream through stepping-stones, but none of them paid attention to it.

His Excellency **Kim Jong Il**, however, felt upset to see the little children walking across over the stepping-stones.

He stopped the car and asked the children if they were not difficult to cross the stream every day, and how they went to school in rainy season.

The little children, not knowing who he was, answered in dry season there was no problem but in rainy season they went to school by the help of their elder brothers or sisters.

Hearing the children he pondered for a while without a word. Then he told the accompanying officials to build a modern bridge there. Under his warm care a concrete bridge was built across the stream for a few children.

That bridge was not of great significance for the economy or passengers. And the socialist construction urgently needed building materials. But His Excellency **Kim Jong Il** spared nothing even for a child for fear of backward civilization of the time. The villagers call this bridge a "bridge of love".

Korea is sea-bound on three sides; it has numerous islands, big and small, inhabited and uninhabited.

Lighthouse exists in many islands and islets. In the lighthouse-islet there are a few families. They had a few school-age children. The children were grown up to go to school but they could not go to school in the mainland.

The officials concerned knew it but they thought it was difficult to establish a school in the islet for a few children.

In fact, there are many countries in the world that have lighthouse islands. But they have not paid deep attention to the life of the lighthouse keepers and the education of their children.

His Excellency **Kim Jong Il**, receiving the information, earnestly said: The lighthouse islets belong to Korea. The keepers are the Koreans and their children, too. There should be not a boy or girl who lives without the benefit of the Korean socialist system.

He sent TV and other living facilities to every lighthouse keeper and took a measure to build schools in the lighthouse islets for a few children. In these schools one or two schoolchildren are in a class or in a school year.

Sometimes there is only one new schoolboy or girl or one graduate in a year. As seen above all the children in DPRK are growing happily under the warm care of His Excellency **Kim Jong Il**.

Korea has many mountains. In particular, in the northern part there are so many mountains. Thus, the population is not dense and in some places one or two flats scatter here and there.

So the children living there had to go to school crossing hills and rivers.

When school was over late evening the parents came to the school to fetch their children or sometimes the teachers accompanied with the children.

Considering the children's difficulties His Excellency **Kim Jong Il** initiated school trains and school buses for the children in mountainous areas.

Of course, it was not difficult for DPRK, an industrial state, to run some school trains or school buses. However, the building of new railway or road in the mountainous areas for a small number of children is not easy.

Nevertheless thanks to the benevolent politics of His Excellency **Kim Jong Il**, the DPRK looks after all the children of the country with the paternal love.

His Excellency **Kim Jong Il**'s deep love and warm care for the people could be seen on August 1995.

Recently many countries in the world have been suffered from natural calamities such as flood or earthquake.

Several heavy floods also hit DPRK.

On late August 1995, a severe flood invaded Sinuiju area. Especially two islets in the Amnok River were completely flooded. The islanders lost their houses and properties and climbed on the roofs of schools and apartments. They were at a loss what to do. Even the leading functionaries of the locality had no ways and means to save the islanders.

It seemed impossible to rescue them without any miracle.

The situation was reported to the Central Committee of the Workers' Party of Korea. His Excellency **Kim Jong Il** took an urgent measure to rescue them. He ordered the ground, naval and air forces of the Korean People's Army to

save all the flood victims without fail. As a result, planes, ships and amphibious vehicles were mobilised.

In floods of rain, and under lightening the army men bravely rescued the victims one by one. Thanks to the soldiers' efforts all the flood victims of that area were settled in safe places. There was not a dead person. The interesting thing was the facts in such critical moment new babies were born. All of them are alive.

Reading the news from various countries about the flood victims, I could not control my growing anxiety. But hearing the news from DPRK I can be at ease. It is because as long as socialist Korea develops under the warm love and care of His Excellency **Kim Jong Il**, as long as benevolent politics is adhered to, the Korean people's happy life is promising and the future of humankind is bright.

The DPRK had no loss of human life in natural disasters. This is due to the wise leadership of His Excellency **Kim Jong Il** and his warm love for the people.

His human love is thoroughly embodied in the state policy.

From early 1970s, DPRK started the introduction of automation into industry initiated by him.

The DPRK realized socialist industrialization from late 1950s to 1960s.

After the completion of industrialization, the three major tasks of the technical revolution were carried out to lessen the difference between heavy and light labour,

between industrial and agricultural work and free women from the heavy burden of household cores.

What is important in lessening the difference between heavy and light labour is to modernize the iron-smelting industry and free the smelters from the hard labour, for this sector has lots of heat-affected and harmful labour.

His Excellency **Kim Jong Il** put forth the task of realizing all-out automation in this sector and selected the Hwanghae Iron and Steel Works, one of the biggest ferrous metallurgical centres in DPRK, as its model.

He called some technicians and gave them the instruction to prepare the overall automation of the works. And he sent them to the works to understand the reality.

At that time, the DPR Korea has neither experience nor equipment nor materials and fund for automation.

That is why, the technicians hesitated to introduce the automation in all the production processes of the Hwanghae Iron and Steel Works because of so much funds needed. They suggested do some processing first and then on the basis of that experiencing the other rest processes.

Hearing the report His Excellency **Kim Jong Il** said that they should spare nothing because theirs was a sacred undertaking to free the workers from difficult and hard labour and added that they did not need to be irresolute no matter how much the expense might be.

He further said: "We don't care how much the automation may cost. Money does not matter if only we could

free our working class from hard and toilsome work. It is the arithmetic of our Party".

He pointed out that the steel shop should first introduce the automation through the establishment of a command system by closed-circuit TV and radio communications. Then, he brought the technicians and management personnel to gain confidence and experience in automation through the application of telemechanics in comparatively simple production processes. Further, he ensured on the basis of these successes that telemechanics should be introduced in those shops where work was arduous and labour-consuming.

He not only clarified the stage and ways of automation but also led the work in person energetically. He gave more than 100 times of programmatic instructions for the automation of the Hwanghae Iron and Steel Works and sent necessary equipment over 30 times.

Thanks to his wise guidance the automation of the works was successfully finished and in a short spans of time all the iron and steel works, mining, building materials and chemical industries introduced closed-circuit TV and remote control system. Thus, DPRK could free the working class from hard and toilsome labour.

Automation of production processes is introduced in capitalist countries and socialist countries. However, capitalist countries modernize the production only for the

profit of the capitalists not for freeing the workers from hard labour.

Other socialist countries, considering money, introduce automation one by one.

But DPRK, in order to free the working people from hard labour, spares nothing for overall automation. This is the man-centred automation, arithmetic of the Workers' Party of Korea and human love of **Kim Jong Il** who values the working masses.

Kim Jong Il's warm love and boundless care for the people produced a long-distance conveyor belt of over 4 km in Unryul Mine and 98 km of pipeline for the transport of concentrates from Musan to Chongjin.

It is his political creed and lifetime motto to value the people and dedicate himself to them.

As President **Kim Il Sung** did all his life, Comrade **Kim Jong Il** deems it his duty and mission to go among the People and realize their desire and requirement relying on them.

Therefore, he maps out the party and state lines and policies so as to enhance the masses' position and role in society and requests the leading officials of the party and government to serve the people.

"Let's Serve the People!" - this is a slogan held by all the functionaries of the party and government organs in DPRK. It contains the meaning that all the functionaries should value the people and serve them.

The supreme principle of the Korean party and government in their activities is to put the people in the master's position of the state and society, make them perform their responsibility and role and protect and look after their destiny and life responsibly.

All the functionaries in DPRK are the servants of the people. Excellent official means to serve the people better. The people decide the qualification of the functionary. Those who enjoy greater support and trust from the people can be promoted to higher post.

Since the people are masters, misuse of power, bureaucratism, irregularities and corruption can never be allowed. Such phenomena may appear as long as there is ideological and cultural infiltration of the imperialists. That is why DPRK intensifies the ideological education among the functionaries to go among the People and realize their desire and requirement relying on them.

Therefore, he maps out the party and state lines and policies so as to enhance the masses' position and role in society and requests the leading officials of the party and government to serve the people.

So the criterion of all works is the people's desire and demand in DPRK. Their desire and demand are reflected in the party's policy. Everybody cannot grasp and formulate the people's desire and demand. It is only the outstanding leader who can do such things.

President **Kim Il Sung** created the Juche idea representing the people's desire and demand and His Excellency **Kim Jong Il** is developing this idea. Political, economic and cultural systems are established according to the people's desire and demand. Under these systems the masses of the people exercise their rights as the masters, develop the economy, produce material and cultural wealth and enjoy their independent and creative life.

President **Kim Il Sung** and His Excellency **Kim Jong Il** have wisely led the revolutionary struggle and construction work to realize the people's desire and demand better and better.

In DPRK, the people are the masters and teachers of everything. The people determine the right and wrong. The criterion is their interests.

It is the mode of politics in DPRK, the mode of politics of **Kim Jong Il** not to consider the money but consider the people's interests and favourite in the work or construction.

Unless the state policy reflects the people's desire and demand, the Left and Right deviations may appear in revolution and construction. We can see it in some socialist countries.

The masses of the people are the genuine masters of the state and society in DPRK. Their desire and demand are correctly reflected in the party and state policies. So, Korean socialism advances along the road of victory without any deviations.

In the past the renegades of socialism who occupied the leadership of the party and state in some socialist countries neglected the people's desire and demand and introduced the anti-people's politics. They introduced capitalist politics. After all, they turned traitor to the people. They did not enjoy the masses' support and trust but brought the socialist system into ruins.

The establishment of socialist system does not produce the mode of socialist politics. It depends on the political leader. The mode of the DPR Korean politics, the mode of His Excellency **Kim Jong Il's** benevolent politics has demonstrated its great vitality.

Thanks to his benevolent politics the Korean people are exercising their political rights and leading sound socio-political life and abundant economic and cultural life.

Material life is basic in man's social life. The problem of food, clothing and housing is primary in economic life, for it is directly connected with the human existence.

Food is most important. Population continues to increase but the production of grain decreases in the world.

Over 100 million children are undernourished and a billion people are suffering from food shortage.

DPRK, however, supplies food to the entire people from the adults to the babies.

The food-supplying system in DPRK is fundamentally different from the reward according to the work done by the workers and office workers. The state purchases from the

farmers 82 jon per a kg of rice and 58 jon per a kg of maize and supply the workers, office workers and their family members 8 jon and 6 jon respectively. The people benefit 74 jon per a kg of rice and 54 jon per a kg of maize from the state. Food but bean paste, soy and other side- dish are supplied from the state.

DPRK met unprecedented flood in 1995 and 1996. Many hectares of paddy and non-paddy fields were submerged and lots of crops lost.

Some countries and international organizations including the IFRC offered relief goods, but the difficulties in the people's life of the damaged areas were overcome through the domestic economic potentials.

At that time the Korean people felt keenly the benevolent politics of His Excellency **Kim Jong Il** and further trust in him. They are advancing for the complete victory of socialism pulling and helping each other rallied behind their leader.

Without assistance of the socialist state many people would be at the crossroad of existence.

Half a century ago, the Korean people were in ragged clothes and put on straw sandals under the Japanese colonial rule. Most of them were barefooted in summer.

But now the country supplies clothes to the people at the cheap price according to the season.

All the children and students, nearly half of the population are provided with school uniforms and shoes

free of charge from the state. In case of additional purchase, 30 or 50 per cent is cheaper than the price. Under the warm care of His Excellency **Kim Jong Il**, the clothing has been completely settled.

In general, housing problem is one of the most difficult questions in the world. They say no country has solved completely the housing problem.

There exist matchbox houses and people sleeping in railway station or under the bridge at night in the developed countries.

During the war time everything was ruined to ashes and majority of the people lived in half- underground houses after the war in DPRK.

The state built many houses for the working people, but the growing demand could not be satisfied.

His Excellency **Kim Jong Il** has ordered the officials concerned to build numerous modern houses in town and village every year.

In Pyongyang alone Kwangbok, Munsu, An Sang Thaek and Thongil Streets were newly erected in recent 2-3 years and in localities an extensive housing construction was done. Houses are provided to the workers, office workers and farmers free of charge. It is only in DPRK where the state provides house to the working people free of charge.

Since long house rent has been abolished in DPRK. The working people receive houses from the state free of charge

and pay only 0.3 per cent of their real income for the hire. Farmers do not pay for the hire.

According to data, innumerable people live without their houses in the world. About 5 500 dollars are needed to rent a room of the apartment in America, and in Japan 45 million yen to rent a small house. This means the total salary of a company employee for ten years.

In St. Petersburg, Russia a house of one room can be purchased at the cost of 1.8 million rubbles, two-room house 2.8 million and three-room house 4.8 million. 4 000 rubbles are needed to rent one- room house a month. The average monthly salary of a Russian is 1 200.

His Excellency **Kim Jong Il** takes well care of the people's cultural life.

President **Kim Il Sung** who regarded as his motto the idea of "believing in the people as in Heaven" established most popular cultural system as well as socialist system.

Kim Jong Il is developing this cultural system. Thanks to his efforts, DPRK is called a land of education, a land of culture and a land of longevity.

Korean people had high sense of education. The parents tried to give education to their children. But during the Japanese colonial rule the Koreans were divorced from the education.

Their desire to learn was realized after the country's liberation. President **Kim Il Sung** paid deep attention to education. We can see it only through the fact that the first

agenda of the North Korean Provisional People's Committee, the highest power organ in Korea right after the liberation, was the production of pencil.

Kim Il Sung University, the first university in Korea and other schools were built for the children and through the adult education all the population eliminated illiteracy by 1949. Right after the liberation, 80 per cent of the population were illiterates.

Even during the grim wartime, he took the measure to evacuate schools to safe places to continue education and call back the student-soldiers to the universities.

After the war, primary attention was directed to education. So universal compulsory primary and secondary education was introduced and from 1959, universal compulsory free education was introduced throughout the country.

Not only regular education but social and adult education is done at state expense.

The educational system in DPRK has been further consolidated and developed by His Excellency **Kim Jong Il**. He promoted specialized schools to colleges and set up the senior middle school No. 1 in Pyongyang and other provinces for the talented schoolchildren.

According to the principles of socialist pedagogy educational work such as strengthening of basic scientific education, combination of education with practice

combination of theory with production and school administration has been further improved.

He has spared nothing for the educational work and put forth the slogan of study-first principle in school.

The state increases nurseries and kindergartens.

Throughout the country, there are more than 40 720 nurseries and kindergartens in which 1.73 million babies are growing at state expense. Women can take an active part in socio-political activities, for there are weekly or monthly nurseries and kindergartens. The state also provides all the schoolchildren and babies with nutritious food such as milk and fruits every day.

The DPR Korea has many extracurricular centres. When Kwangbok Street was built in 1989, Mangyongdae Schoolchildren's Palace was erected. This palace is a grand and magnificent building incomparable with king's palace or presidential residence in other countries. It is not only a best building in Kwangbok Street but also prominent one in DPRK. Every city and county has children's palace or hall for the schoolchildren's extracurricular activities.

Indeed, the DPRK is a land of education, a land of learning.

The DPRK has more than 300 universities and colleges and over 11 300 schools at all levels where 5 million youth and children learn.

Training of national cadres is most difficult in newly emerging countries. Thus, after the political independence

foreigners held important position or advisory post in the state administration, the economy, culture and military affairs.

At present in some newly emerging countries, the colonialists exert great influence in these countries' foreign policy. Nevertheless, these countries do not pay primary attention to education to train their own national cadres.

The DPRK has solved this problem successfully under the wise leadership of President **Kim Il Sung** and His Excellency **Kim Jong Il**. In 1996, the DPRK has over 1.8 million intellectuals. Therefore, they run the state, the economy and others by themselves and develop science and technology of the country. Besides, Korean scientists and technicians help the development of economy and culture of the newly emerging countries without any collateral conditions.

His Excellency **Kim Jong Il** pays special attention to the people's health.

The DPRK introduced free medical service in January 1947 to the workers, office employees and their family members and from January 1953 universal free medical care was introduced.

February 1960 saw the complete and universal medical service to all the population in DPRK. As a result, the Koreans can receive medical treatment everywhere free of charge.

Under the warm care of **Kim Jong Il** public health has further developed in DPRK and the people enjoy longevity.

He turned ri (village) clinics into hospitals and established many new specialized hospitals and brought up competent medical workers on a large scale.

The DPRK combines chemical medicine with Koryo traditional medicine. The pharmaceutical industry produces effective medicines.

Section-doctor system has been introduced in DPRK and the prophylactic policy maintained. Nobody has not, or will not witness such a system in the world except DPRK.

Epidemic diseases such as malaria, measles and paragonimiasis have disappeared long since and the average life span of the people is 74.5 years old, two times higher than that of pre-liberation.

Before liberation, Korea had 0.5 doctor per 10 000 population but in 1993, 29.7 doctors; mortality was 20.8 persons per 1 000 population before liberation but now 4.3 persons.

I shall mention an example how the Koreans receive benefits through the free medical care. Recently a 6-month pregnant woman living in Mangyongdae District was hospitalized in the district hospital; then to the hospital belonged to the Pyongyang University of Medical Sciences. She was at the door of hell. The doctors took all measures to save her life.

50 medical doctors including professors and academicians took part in the examination. There were 65 consultative meetings, 280 times of examination, 105 days of artificial respiration, 4.5 litres of blood transfusion and 100 kinds of medicines to save the patient.

After two months of her hospitalization, she gave birth of an 8-month daughter.

The Pyongyang Maternity Hospital provided medical help to rescue the 8-month baby in an incubator.

She recovered her health after 156 days in hospital and returned home after 3-month incubator's treatment of her baby. We can see the great benefits of **Kim Jong Il's** benevolent politics to the people.

In capitalist countries, things are different. For a medical examination tens of dollars are needed and 150 000 dollars should be paid for a complicated operation. Poor people do not dare to go to the hospital for treatment.

In south Korea people should pay 80 000-100 000 won for a medical advice and hundreds of thousand won for a simple appendectomy. There are over 800 000 T.B. patients in south Korea. Of them 7 000 patients die of poor treatment every year.

South Korea has many sub-counties that have no medical doctors. According to the report 66.7 per cent of the total sub-counties have not a doctor in Jolla Province, 64.5 per cent in North Kyongsang Province and 63.8 per cent in South Jolla Province. 74 per cent of the south Korean

islands have no hospitals. 400 000 islanders can not receive medical treatment if they fall ill.

In DPRK all kinds of taxation were abolished long ago.

Right after the liberation Korea enforced the land reform. The peasants paid 25 per cent of their products as the tax in kind.

Later, it was reduced to 5-18 per cent with the consolidation of the country's economic foundation. The income tax of the workers and office employees was only 2-10 per cent of their income.

The DPRK completely abolished the peasants' tax in kind from 1964 to 1966. And on April 1, 1974 all the workers and office employees were exempt from taxation. Thus, DPRK completely eliminated taxation, a legacy of old society, in conformity with the nature of society in which the people are the masters.

Many countries in the world appropriate taxation from the people for the source of the state maintenance. Therefore, not only capitalist countries but also some socialist countries regard tax revenue as the first requirement for the state maintenance. So the people have thought a tax burden is inevitable. In fact taxation is the product of the exploiting society. The exploiting classes exploit the working masses through various kinds of tax such as direct and indirect taxes, income tax, poll tax and miscellaneous levies.

Taxation is the means to exploit the people. In capitalist society, there are numerous kinds of taxes and the tax rate is higher.

In south Korea, there are about 360 kinds of taxes and levies. In 1992, every south Korean paid 1 million won as taxes.

Thanks to the benevolent politics in the DPRK social security system, paid leave system, sanatorium and rest system and other popular policies have been enforced and the state responsibly looks after the people's life. 5-month maternity leave is introduced to women. Besides, labour protection and safety equipment and entropic are supplied to the workers by the state free of charge. The workers and office employees who work in cold area receive additionally winter allowance from the state from October to April next year.

Here is another story showing DPRK's popular policy.

Before constructing the Grand People's Study House President **Kim Il Sung** asked, the officials concerned about its site. The place is the centre of Pyongyang city. Being asked by the President the officials hesitated to answer, because they proposed him to erect a government building there several times before.

Looking at their hesitation the President told that the site of the study house should be the best: it should be the centre of the city.

Thus, the place where they wanted to erect a government building was suitable for it.

Upholding the President's instruction His Excellency **Kim Jong Il** organized the work of building the study house. He formed the teams of designs and construction and provided everything including fund and building materials to the constructors.

During the construction period, he visited the construction site several times and gave detailed instructions for the construction.

The total building area of the study house is 23 000 square metres. It took a year and 9 months to complete the building. It is 10 storied, building, the width of which is 150.8 metres, length 190.4 and height 63.36. It is the biggest Korean-style building in the country.

The study house has more than 600 rooms such as reading room, lecture room and others. Its capacity is 30 million volumes and accommodation is 12 000 readers a day.

The Grand People's Study House plays an important role in intellectualizing the whole of society. Intellectualization of the whole society is a solemn task to raise the cultural and intellectual level of all members of society to that university graduate so as to obliterate the difference between mental and physical labour left over from the old society and bring about the complete equality of the working people.

Besides the regular educational system, DPRK set up a spare-time educational system on the principle of giving education not only to the rising generation but also to workers, peasants and other sections of the working people. This system makes it possible for the working people to continue studying without leaving their posts in socialist construction, which brings success in education for all.

In spare-time educational system, the study house takes an important place. This house is not simply a library. It is a comprehensive correspondence university I dare say, because the working people can not only read books but also receive lectures from the well-known professors.

His Excellency **Kim Jong Il** pays a deep attention to bringing up the working people into powerful beings. Thanks to his warm love and care, the Korean people are growing into powerful human beings.

Endless is his warm love for the working people.

All the popular policies enforced in DPRK today prove the superiority of Korean-style socialist system, which is centred on the popular masses. These policies emanate from the noble love of His Excellency **Kim Jong Il** for the people. Benevolent politics is the traditional method. Its historical root had already been created by President **Kim Il Sung** in the days of the anti-Japanese revolution and is further deepened and developed by His Excellency **Kim Jong Il** as revolution and construction advances.

His Excellency **Kim Jong Il** is the benevolent father of the Korean people, who cherishes the warmest love for them. Under the motto, "the people are my god", he mixes with people, shares weal and woe with them and devotes his all for them throughout his life.

Because it holds His Excellency **Kim Jong Il**, who is endowed with the noble virtue of boundless love for the people, as its leader, DPRK can record a brilliant history of genuine politics for the people, benevolent politics.

Thanks to the benevolent politics, the Korean people enjoy a most worthwhile and dignified life. Their noble socio-political integrity is enhanced under the socialist system, which is centred on the masses. It is a true feature of Korean society that all its members form a large harmonious family. They trust, love and help each other, and enjoy a worthwhile and happy life together.

In DPRK, everyone regards and supports the leader as his father. The people trust and follow the Workers' Party of Korea, regarding its embrace as that of their own mother. The leader, the party and the people form one socio-political organism, and share the same destiny. The whole of society overflows with communist morality. For instance, one devotes one's own life without hesitation to save one's revolutionary comrade from danger, and young men and women become life companions of honourably disabled soldiers and take warm care of orphans and old people

without support, as they would their own relations. This is a proud result of benevolent politics.

The vitality of benevolent politics of DPRK finds expression not only in the people's noble spiritual and moral traits but in their upright and equitable material and cultural life, which improves as the days go by. All the people are free from worries about food, clothing and housing. They continue to learn throughout their whole life and enjoy long lives in good health, thanks to free and compulsory education and free medical care. In DPRK the state provides stable jobs for all able-bodied working people. It looks after the whole population under its responsibility and even takes warm care of those who have temporarily lost the ability of work, those without this ability and old people without support. Aged revolutionaries and war veterans, honourably disabled soldiers and meritorious people enjoy their worthwhile life under the state's care, held in the people's high esteem and love.

The DPRK's benevolent politics is politics of extensive love and trust. The leader loves and trusts people from all areas of society without discrimination. In this sense benevolent politics is called all-embracing politics. It is politics of invariable love and trust. The noble love and trust shown by His Excellency **Kim Jong Il** for the people have produced unfailing loyalty to the party and the leader from the people. The Korean people have been well-known since olden times as a diligent and courageous people with a

strong sense of justice, a noble sense of obligation and a high sense of decorum.

The Korean people's fine traits now flourish and develop in every respect based on new spiritual and moral qualities. They are deeply grateful to the leader for his benevolent politics and work heart and soul to repay the favour with loyalty.

Their loyalty to President **Kim Il Sung** and His Excellency **Kim Jong Il** is shown on a nobler plane today, after they suddenly lost their leader President **Kim Il Sung**. It is the Korean people's unshakable will to loyally uphold President **Kim Il Sung** forever as the leader, as the sun of the nation. Under the wise leadership of His Excellency **Kim Jong Il** the Korean people are working with redoubled efforts to win fresh victories, true to the behests of President **Kim Il Sung**.

The DPRK's benevolent politics is the source of the single-hearted unity of the leader, the party and the masses. The single-hearted unity based on love and loyalty is the most solid unity, and Korean-style socialism rooted in this single-hearted unity is ever victorious.

People throughout the world express their great admiration for Korea's socialism, saying that it is the most ideal socialism. This is because Korea's socialism is genuine socialism centred on the popular masses, which fully applies the principles of love for and trust in the people.

Especially the world people praise highly His Excellency **Kim Jong Il** who is developing politics of love and trust, benevolent politics, in socialist society. He is, indeed, the model of the political leader of socialism.

CONCLUSION

Socialism is the people's society and its politics is, in essence, benevolent politics. Human relations in socialist society are based on love and trust, unity and cooperation among the people, for everybody belongs to the big social community.

Love and trust is the basis of comradely unity and cooperation.

The people develop socialist society in united efforts. To achieve this goal there must be the centre of unity that coordinates the people's aspiration and will, and the centre of leadership that guides their activities in a unified way.

The centre of this unity and leadership is the political leader of socialism. In order to lead socialist society to the correct direction the political leader should have not only ability to coordinate the people's desire and will and their activities but also boundless love for the people.

Noble virtue is the first and foremost criterion of the political leader of socialism. It is because socialist politics is benevolent politics that protects and defends responsibly the destiny of the people who are firmly united into a big family.

Politics is a social function by which people's activities are organized and directed in a coordinated manner in keeping with the common interests of classes and society.

Politics is a function of administering society, which emerged in answer to the essential demand of human beings who wanted to form a social community and live and progress in an independent way.

Society is a community where people live and conduct activities. Members of society have some common life demands and abilities and also different demands and abilities. If individuals try to meet their respective demands and use their abilities at random, anarchy and chaos in society could not be avoided due to the conflict of interests and actions. Therefore, to maintain socialist society as a big family, it is necessary to direct the activities of people in a unified way. Politics does this function. In other words, politics defines people's position and role in society. Politics can attain its aim only by leading people in a unified way. So it is necessary to unite them. To unite people is, therefore, a part and parcel of politics.

Unity by force brings about social instability, while unity based on temporary interests is vulnerable. Only politics of love and trust is the political idea for uniting the popular masses.

The political idea of love and trust centres on the popular masses. The basic aim of politics is to champion independence of the masses. If they are to realize their

independence, the masses must unite into one organization with one ideology. Only then, can the masses form a socio-political organism.

Since people share one and the same destiny in this organism, they establish comradely relations of love, trust and help, which exert a powerful influence on strengthening the unity of the community. From this point of view, politics of love and trust is the mode of socialist politics.

The leader is the centre of the life of a socio-political community. Love for and trust in the leader, therefore, signify the love and trust of the community, and are the highest expressions of the latter. The leader not only enjoys love and trust of the people, but also strengthens the ties of kinship with them. He leads them to realize the common aim and ideal with his love for and devoted service to them. This makes it possible for the masses to be involved in politics, to hold the position as the subject of politics and to play their role as such.

The DPRK is the country in which political idea of love and trust has been realized.

His Excellency **Kim Jong Il** has always cherished warm love for the people and shared life and death, weal and woe with them while the people entrust their leader with their destiny and boundlessly respect and love him.

In this respect, the history of politics in modern Korea can be said to be a history of love and trust, a history of benevolent politics.

His Excellency **Kim Jong Il** is the symbol of socialist Korea and the future of Korea.

Under his leadership, the DPR Korea has shined in the 20th century and will shine brighter in the 21st century, too.

October 1998